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# Devil's "Canonica".

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# The International Society of the Apocrypha.

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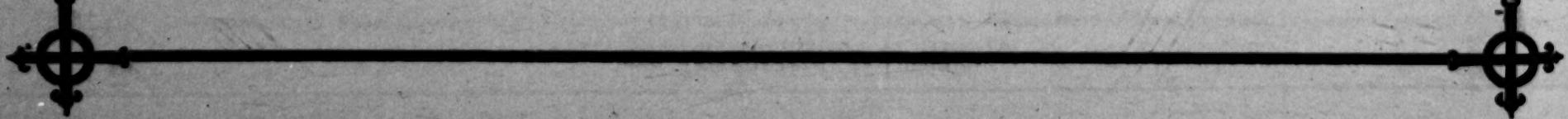
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THE chief object of this Society is to make more widely known the spiritual, ecclesiastical and literary value of the "Books which the Church doth read for example of life and instruction of manners," and to promote their more general study among the clergy and laity. The Society issues to its members a Quarterly Journal entitled *Deutero-Canonica* which contains a scheme of study for the quarter, reviews of recommended books, and varied articles and notes on the Apocrypha and Pseudepigrapha of the Old and of the New Testament.

The minimum subscription for membership of the Society is Two Shillings, or Half-a-Dollar, per annum.



# International Society of the *Apoerypha.*

## Scheme of Study.

JULY, to OCTOBER, 1906.

### The Book of Wisdom.

BY THE REV. A. W. STREANE, D.D.

**Language, Authorship, and Date.**—The language of the Book of Wisdom, although in general excellent Greek, has to some extent an Hebraic character. The general structure, however, makes it absolutely certain that it is not a translation from the Hebrew; and the hypothesis of a Hebrew original would never have found the smallest favour had it not been for the ascription of the book to Solomon.

Probabilities point very plainly to the Egyptian origin of the book, and thus to a Jew living in Alexandria as its author. Palestine seems excluded not only by familiarity with Greek and non-Jewish philosophical systems (viii. 7; viii. 20; ix. 15; ii. 6—9; xiv. 15—17), but also by the writer having at least some acquaintance with various sciences (vii. 17—20; viii. 8), with art (xiv. 14, 18; xv. 4, 5), with Egyptian animal worship (xv. 18), and in particular with the manufacture of idols of gilt clay, as carried on in that country.

The substance of the book indicates that the writer, who himself is a pious Jew and a firm upholder of the Law, addresses his warnings and instructions "to heathen-minded readers, whether these are by birth Jews or heathen."

The question of the date is a difficult one to determine. It is held by some that the book was composed in Christian times: it has even been held that Philo was the author. But although there is doubtless a certain amount of resemblance in the method of treating the O. T. narratives, so far as the introduction of traditional or Midrashic material, yet the manner in which Philo allegorizes away the Mosaic account in order to make things palatable for his readers, no less than his doctrine of the Logos as constituting the link between God and the world, seems to stamp him as the later of the two writers. Most scholars hold that the book was written shortly before the Christian era; although there are those who give it a much earlier date—within the 2nd or 3rd century B.C.

**Value.**—The Book of Wisdom marks the highest point of religious knowledge attained by the Jews in the period between the close of the Old Testament Canon and the beginning of the Gospel dispensation. It sets forth, though with a certain amount of inconsistency, a future retribution of the wicked, consisting, according to i. 11, of annihilation, according to another passage (iv. 18—20), of conscious anguish. It approaches the truth of an individual immortality beyond the grave (ii. 23; vi. 19; viii. 17; xv. 3); it expresses the nature of God as being predominantly "love" (xi. 26; xi. 10); it represents love as the final law of creation (vii. 22, 23; xi. 24, 26).

It has furnished us with more than one expression, the beauty of which has secured for it a permanent place in Christian thought. Such are "the souls of the righteous are in the hand of God" (iii. 1); a hope "full of immortality" (iii. 4); "Thou sparest all: for they are thine, O Lord, thou lover of souls" (xi. 26, A.V.)

The preparation which this book unconsciously makes for the teaching of the N. T. is illustrated by its introduction of words expressing the virtues of faith, hope, and love, united as these are in the teaching of S. Paul (Rom. v. 1—5; I. Thess. i. 2, 3), S. Peter (I. Pet. i. 21, 22) and the Epistle to the Hebrews (Heb. x. 22—24 R.V.)

By the personification of Wisdom, which is set forth, even if it be only as a poetical figure, in this book, it prepares the way for the Christian realisation of the mediatorial office of the Son of God. "In its picture of the righteous sufferer it almost attains (however unconsciously) to a prophetic picture of the death of Christ" (ii. 13—20), and the ideal thus framed "helped the early Jewish-Christian Church to get over the stumbling-block of the Cross, and to recognise in Jesus the fulfilment of the long anticipations of a yearning world."

[A fuller Introduction to the Book of Wisdom will be found in Dr. Streane's "The Age of the Maccabees," published by Eyre and Spottiswoode. ED. D.C.]

## The Contents of the Book of Wisdom.

BY THE RIGHT REV. THE LORD BISHOP OF GLOUCESTER, D.D.

Wisdom, naturally, is the theme of this book—wisdom as the guide of men through all the temptations, perplexities, and tangles of this world, and wisdom as the light that can lead men on to a glorious immortality and a life after death.

The book is divided into three well-defined sections, in each of which a different aspect of the subject is presented to us.

(a) In the first section, which lasts from chapter i. to chapter v., the dominant thought is that wisdom is *the guide to immortality*. Here there stands out with far greater clearness than in any of the Canonical books of the Old Testament the thought of a future life. The attainment of wisdom, we are told, is only possible to those who live pure and moral lives. Wisdom is life and immortality, sin leads to punishment and death. With the sceptical despair, the sensual Epicureanism, and the malignant violence of the scorners are contrasted the hopes and blessings of the righteous, who, under the protecting care of God, attain a blessed immortality. It is in this section that there occur those two singularly beautiful passages (iii. 1—10, and v. 1—17), selected as the first lessons at matins and evensong on All Saints' Day, which have brought help and comfort to millions of bereaved souls, and have stirred up thousands to fresh struggles against sin, and renewed efforts after holiness of life.

(b) In the second part of the book (chapters vi—ix) wisdom is more fully described as *the source of all moral as well as intellectual blessings*. Earthly potentates are urged to remember their responsibilities, and to seek and pray for wisdom. Wisdom is the true secret of power, the greatest of all earthly blessings, and the glorious source of all that is morally or intellectually to be desired. Without wisdom man is ignorant, feeble, sensuous, unspiritual; he can be saved by wisdom alone. It is a point of wisdom to know whose gift she is; and therefore men must pray unto the Lord and beseech Him with their whole heart that this blessed gift may be theirs. This leads to the sublime prayer for wisdom which is put into the mouth of Solomon in chapter ix.

(c) The third and remaining section of the book (chapters x—xix) is mainly taken up with *historical illustrations* intended to enforce the lessons of the previous chapters, and to show what a power wisdom has been in human history. The heroes of wisdom are the heroes of faith. Wisdom preserves the just and punishes the wicked. She preserved Adam, and punished Cain and his guilty race; she preserved Abraham and Lot, but punished the people of Sodom; she preserved Jacob and Joseph, and she delivered Israel by the instrumentality of Moses. This leads to an elaborate contrast which is drawn between the punishment of Egypt and the fatherly providence which protected Israel; and the writer ends his task with a thankful recognition of God's love and mercy to His own people, whom He has never lightly regarded, but has assisted in every time and place.

## Notes.

THE ARCHBISHOP OF SYDNEY, who has become a Patron of the I.S.A. writes:—"The study of the 'Apocrypha' of the O.T. which the Church does not place upon an equality with the Holy Scriptures, but retains as historically and ethically valuable, is certainly useful and interesting; and, although the 'Pseudepigrapha' connected with the N.T. are in many respects 'religiously' worthless, they have their value for purposes of literary comparison, and for light thrown upon the development of religious sentiment in the early stages of Christian Church History."

THE ARCHBISHOP OF BRISBANE, writes.—"The object of the I.S.A. is an interesting one, and though I regard the study of the Apocrypha as definitely second to the study of the Canonical Scriptures in importance, it is nevertheless invaluable as giving an historical and intellectual setting to the Scripture record."

THE ARCHBISHOP OF THE WEST INDIES writes:—"I cannot doubt that if the I.S.A. can help to make more widely known the spiritual, ecclesiastical, and literary value of the Apocrypha it will be serving a most useful purpose. It is surprising that so little attention has in modern times been given to these books both by students and the general public. Though occupying a different position from that of the Canonical Scriptures their value in many respects is very great."

THE PRIMATE OF NEW ZEALAND (Dr. Nevill) has also become a Patron of the I.S.A.

THE Central Society of Sacred Study has issued its syllabus of subjects suggested for study during 1906-7, and we regret to find that no book of the O.T. Apocrypha is included in its list. The Ascension of Isaiah, and the Gospel of Nicodemus, are the only suggestions under the heading "Apocrypha."

AT the Salisbury Diocesan Synod, in April, the Central Warden of the I.S.A. addressed the members on the subject of the Apocrypha, and moved the following resolution, which was carried unanimously:—"That it is desirable that the Deutero-Canonical Books should be more generally read and studied, and that their spiritual, ecclesiastical and literary value should be made more widely known." Some notes of the speech made by Canon Christopher Wordsworth, as seconder of the motion, are printed in this issue. A similar resolution might with advantage find a place on the agenda paper of other Diocesan Synods and Conferences.

THE Church Times recently had a short leader on the I.S.A., from which we make this extract:—"The interest in this movement is steadily increasing. A pleasing sign of the times is the enlarged supply of cheap copies of the Bible in its completeness—the Bible as the Church knows it. From all sides, and from unexpected quarters, there come evidences of a feeling of shame that these ancient books (*i.e.* the Apocrypha) have been so long and so culpably neglected." The Commonwealth, for April, in its notice of the Society, gave a list of books on the Apocrypha suitable for students.

THE S.P.C.K. supplies all the editions of Bibles on its list with an Apocrypha. It offers these as the complete Bible, and only when *asked* for an incomplete one, supplies it.

IN a "Bible Society Centenary" Sermon preached before the University of Dublin (W. Mc. Gee, Dublin, 6d.), Canon Vere White points out incidentally "one cause of complaint" against the Bible Society—its exclusion of the Apocrypha from the Bibles which it circulates: a policy which has "alienated members of the German reformed churches; and has effectually prevented any co-operation in the circulation of the Scriptures on the part of clergy of either the Roman or Greek Church."

A new edition of *The Apocrypha in Greek and English* has been issued by Messrs. Bagster and Sons, London (4s.). III. and IV. Maccabees have been translated for this edition, and the short Introduction to each of the books of the Apocrypha has been revised.

IN the Bishop of Gloucester's *Old Testament and its Messages* (Wells Gardner, 3s. 6d.) there is a helpful sermon on The Book of Wisdom (from which, by permission, we have printed an extract in this issue) and also an interesting chapter on "The Apocrypha" as a whole.

THE Rev. C. M. Grant, D.D., of Dundee, has been entrusted by the Text Book Committee of the Church of Scotland to write a text-book on the period between the Old and the New Testament.

MESSRS. Smith, Elder, and Co., will publish *Outlines of Biblical History and Literature from the Exile to 200 A.D.*, by Professor Sanders of Yale, as the tenth volume in "The Historical Series for Bible Students."

A correspondent writes:—With reference to Professor Stevenson's paper on Esther, in the April issue of *D-C.*, some of your readers may like to know that there is an article in The Dublin Review for July 1905 (Burns and Oates, London, 6s.) on "Why does the Protestant Church read the Book of Esther?" It is written from the Roman Catholic standpoint, but contains much that should interest members of the I.S.A."

MR. Israel Abrahams is preparing *The Life of Judas Maccabæus*, which is to be published in Messrs. Putnam's "Heroes of the Nations" series.

THE following works are in preparation at the Clarendon Press:—*An Italian Version of the Lost Apocryphal Gospel of Barnabas*, with Arabic Glosses. Edited with Introduction, Translation, and Notes by Canon Ragg, from the unique MS. in the Imperial Library, Vienna. *An Ethiopic Text of the Book of Enoch*. Edited by Professor R. H. Charles.

ANOTHER important discovery of early Gospel material has been made at Oxyrhynchus by Dr. Grenfell and Dr. Hunt—a vellum leaf containing forty five lines from a MS. of a lost Gospel. Its subject is a visit of Christ with His disciples to the Temple, when a Pharisee reproaches them with not having performed the necessary ceremonial of purification before entering the holy place. "An eloquent and crushing reply" from our Lord contrasts outward with inward purity. Admitting a certain resemblance between this passage and others in

S. Matthew and S. Luke, it is maintained that the whole incident is essentially different from anything recorded in the received Gospels. The style is said to be cultivated, and to be also marked by picturesqueness and vigour of phraseology.

SIR H. H. Howorth contributes to the April Journal of Theological Studies (H. Frowde, London, 3s. 6d. net) a paper of considerable interest on "The Modern Roman Canon and the Book of Esdras A"—a paper which should be read in conjunction with the Rev. Hugh Pope's contribution on the same subject in this issue of *D-C*.

"The Alphabet of Ben Sira" is the title of a very full paper, by the Rev. C. Taylor, D.D., on the acrostic alphabetic poem on Wisdom (the lost original Hebrew of Eccl. ii. 13—29) in the April Journal of Philology (Macmillan, 4s. 6d.)

IN *Notes and Queries* (9th. S. xii. 222, 261) Dr. W. E. A. Axon contributes "Some Analogues of the Syriac Apocryph of Aphikia, the wife of Jesus Ben Sirach"; and concludes that it is one of those folk-tales which are found in many lands and have passed from East to West by different channels.

IN reply to an enquiry, Miss C. M. Yonge's *Book of Golden Deeds*, which was referred to, last quarter, as containing a chapter summarising the Maccabean history, is published by Messrs. Macmillan, price 2s. 6d. net. And her *Patriots of Palestine* (a story of the Maccabees) is published by the National Society, London, at 3s. 6d. These are two excellent books for young people; and if they were presented to Sunday School scholars, they would doubtless be the means of kindling in their readers a lasting interest in one of the most neglected periods of Jewish history.

ALEXANDRE DUMAS has this reference to the Apocrypha in his *Le Comte de Monte-Cristo*, chapter xlviii:—"Tobias took the angel who restored him to light for an ordinary young man. The nations took Attila, who was doomed to destroy them, for a conqueror merely similar to other conquerors, and it was necessary for both to reveal their missions, that they might be known and acknowledged: one was compelled to say, 'I am the angel of the Lord,' and the other, 'I am the hammer of God,' in order that the Divine essence in both might be revealed."

A member writes:—Referring to the mention, last quarter, of Handel's famous oratorio, composed on the occasion of the Duke of Cumberland's return from Culloden in 1745, the following words of Dean Stanley may interest some of your readers:—"It is because the name of Judas Maccabæus has a national and warlike rather than a theological savour that he has deserved a special place amongst the heroes of mankind, as combining in one, in a pre-eminent degree, the associations of the patriot and the saint. For this reason the old mediæval romancers and artists did well when they placed him not in the exclusive circle of Jewish or Christian hagiology, but in the larger sphere of the Nine Worthies drawn from every nation and land, not only with Joshua and David, but with Alexander and Cæsar, with Arthur and Charlemagne. For this reason the greatest of modern musicians, when he wished to celebrate with the grandest military strains the return of a youthful Prince from the victorious campaign in which he had, as was believed at the time, delivered his country from the bondage of tyranny and superstition, chose as the framework of his oratorio the exploits of Judas Maccabæus, and made his triumph over Nicanor the occasion for the chorus which has greeted every British warrior since, 'See the Conquering Hero comes.'

THE Daily News recently had an announcement that the romantic story of Esther, derived from the Canonical Book and the Apocrypha, is to be produced at a London theatre, probably in September; and that if this revival of the mediæval mystery play, under modern conditions, is successful, 'Judith' is likely to follow.

IN a paper on "The London Signs and their Associations," in the Antiquary, for April, this sentence occurs:—"The Bell and Dragon. Larwood and Hotten are quite 'at sea' with regard to the origin of this sign, which is unmistakably from the arms of the Apothecaries' Company." Joseph Addison, writing on Inn Signs, said:—"Our apocryphal heathen god is represented by this figure (a bell); which in conjunction with the dragon makes a very handsome picture in several of our streets." Addison's origin of the sign—The History of Bel and the Dragon, in the Apocrypha—is probably the correct one.

IN The Times of January 23rd last, under the heading "Pitt," Eccl. xliv. 1. ("Let us now praise famous men") was quoted, and attributed to "the Preacher."

# Why does the Catholic Church reject III. Esdras?

BY THE REV. HUGH POPE, O. P.

We presume the nature and contents of this book are known to our readers, but for clearness' sake we may state briefly that III. Esdras is a compilation from the Canonical Ezra and Nehemiah and II. Chronicles. Only a portion of it is peculiar to itself, viz.: iii. 1.—v. 6, the dispute between the three attendants upon Darius touching the relative power over men's minds possessed by wine, women, and truth. III. Esdras (variously known as the Greek Esdras, or I. Esdras, or Esdras A) stands to Ezra and Nehemiah in the Greek Bible much in the same way as Theodotion's Daniel to the LXX version. In the Siniatic, the Vatican, and the Alexandrine Codices, it stands before Ezra and Nehemiah, but Dom. Calmet (Tom. iii. 162) mentions a codex at S. Germain which gives the order Ezra-Nehemiah, III. Esdras iii. 1—v. 6. There can be no question that the Greek Fathers, generally, accepted Esdras as canonical (cf. Clem: Alex: Strom: i. 21., Origen in Jos: Hom: ix. 10, and in Joan: Tom: vi. 1; S. Athan: de sent: Dionys: 25, and frequently). The same must be said of the Latins, (cf. S. Cyprian Ep: 74, 9, S. Aug: de Civ: Dei. xviii. 36, and especially S. Ambrose Ep: 37, 12). These references shew what might apparently be termed 'catholic' reception, and the question at once presents itself: how does the Church now reject what, in the person of the early Fathers both of East and West, it once received? Moreover it might almost seem as though the Church had set her official seal on this wide recognition of III. Esdras; the LXX. MSS., as pointed out above, give the order III. Esdras, Ezra and Nehemiah. Now we know that in the Hebrew text Ezra and Nehemiah were regarded as one book. This fact, together with the widely-prevalent use of the book amongst the Fathers has suggested the notion that the various catalogues containing the Old Testament Canon, e.g., Laodicea (Can: 85, the numeration varies) Carthage iii., Innoc: i., ad Exuperium, &c., may, when declaring that two books of Esdras are canonical, really mean the present III. Esdras with Ezra and Nehemiah, which are counted as one. This view is suggested by Calmet (loc: cit:) and is taken for granted by Swete (Introd. to the O. T. in Greek p. 222-3.), Westcott (Smith's D. B. ii. 576, ed: 1861) maintains the same and so understands S. Augustine's 'Esdræ duo' (de Doct: Christ: ii. 13); the fact that S. Augustine quoted III. Esdras (de Civ: Dei xviii. 36) is sufficient proof of this according to him. The same statement is currently made regarding the 'Esdræ duo' in S. Athanasius' list, in that of Ps: Athan: and in that of Origen. Yet if this were really the case it would be hard to avoid the conclusion that the Church had rejected in later days a book which she had once accepted—an impossible conclusion. Now the oldest of all these lists is that of Origen which he gives in his commentary on Psalm i. (ed. Huet: ii. 525), and it would be idle to insist on the influence he had on subsequent views regarding the Canon. Origen's list is familiar, he gives the books in order according to the Hebrew text. When, then, he writes: "*Esdras protos kai deuteros en hen, Ezra,*" he can only mean that by the two books of Esdras which he counted as canonical were to be understood the one book which the Hebrews knew as 'Ezra' viz.: our 'Ezra and Nehemiah.' What then about Origen's citation of III. Esdras in his Hom: ix. 10, on Josuah? It clearly will not follow that he regarded it as canonical, and we must apply the same rule to S. Augustine and S. Athanasius. It seems, then, a lawful conclusion that the catalogues furnished by the Church in the persons of the Fathers mentioned and in her Councils never included III. Esdras.

But what about the numerous citations of the book which, as we have shown, are almost Catholic in their provenance? Individual Fathers are not the Church, and scattered citations of certain books will not declare to us the mind of the Church on the point. What then is a 'consensus Patrum'? S. Jerome's case will help us here. He repudiated the 'deutero-canonica,' and that with vehemence, yet practically no one listened to him, and at that very time S. Augustine and his Church three times repeated the catalogue as we now have it, at that very time, too, Pope Innocent I. sent to Exuperius the same list of sacred books, as we now have. But with equal vehemence S. Jerome repudiates III. Esdras: "You bring before me," he says to Vigilantius, "an Apocryphal book . . under the name of Esdras . . I have never read the book" (adv. Vigilant: vi) But did anyone contradict S. Jerome when he called it 'apocryphal'? Not a single dissentient voice was heard, and yet we are to believe that this is the book which the other Fathers, Origen, &c., meant when they spoke of 'Esdræ, duo libri'? But why was S. Jerome's

dictum so easily accepted in the one case, and not in the other? Because it was not his, but the Church's dictum, he explains to Vigilantius his reason for never having read the book, "for what need is there to take up what the Church does not receive"? In the previous case he had spoken as an individual scholar and a critic, in the latter he voiced the Church. And this is the distinction always observed, when authority was shuffled off at the Reformation the voice of the individual critic and scholar was listened to again for there was no authority to drown it.

The test of canonicity in the case of N. T. writings was Apostolic origin attested by ever-growing acceptance by the Church (cf. Tert: ad: Marc: iv. ii). The test of canonicity for O. T. writings, was not, as so many suppose (Westcott l.c.), the fact that such books were contained in the Greek Bible. It is amazing that Westcott can say: 'the reason of the exclusion of III. Esdras from the Canon seems to be that the Tridentine Fathers in 1546 were not aware that it existed in Greek' (l.c.). The Vatican codex was surely well known to them, for Sixtus V. edited it a little later, before ever the Tridentine Vulgate appeared, and it contains III. Esdras. Further on, the same writer says: "The manifest ground for considering them ('Esdrae libri duo') canonical in any sense is their being found in the Greek copies of the LXX in use at that time"—he is talking of S. Augustine and the Council of Carthage. If we may judge by the Alexandrine and Sinaitic Codices, the MSS. these Fathers possessed, probably contained a good deal more than was recognised as canonical—e.g. III.—IV. Maccabees. Nowhere do we find any hint in the Fathers or in the Councils that the list of books furnished by the Greek Scriptures was the authentic guide to the contents of the Bible.

No, the test of canonicity as regards the O.T. writings was their inspired character attested by an ever widening circle of acceptance on the part of the Church. This is particularly noticeable in the case of the Deutero-Canonical books. Perhaps Wisdom vii. 25 is the only passage cited from them in the N.T., yet how the stream of citation swells decade after decade!

But no such attestation can be claimed for the book now in question. It is cited, as we have seen, and with the deepest respect, nay, as inspired and canonical if you like, but it ranks no higher than such books as the 'Pastor.' Who would deem the latter had grounds to be considered canonical because Origen (on Rom. xvi. 14) thought it inspired? or because Tertullian (de Pudic: xx) allowed that it was 'more received in the Churches than the Ep: to the Hebrews'? or, again, because S. Athanasius classed it amongst the deutero-canonical (Ep: Fest: 39)? It is not difficult to understand the frequent use made of III. Esdras by the Fathers. In the first place it was, with the exception of iii. 1—v. 6., merely another Greek version of the canonical book, and could consequently be regarded as a deuterograph; secondly, the passage iii. 1—v. 6, was of great interest as containing the really beautiful eulogium upon Truth, the Fathers not unnaturally thought of Him who declared Himself 'the Way, the Truth, and the Life.' But the test of Canonicity was not merely reception by some Fathers but growing and widening reception. This can be traced in the case of all the books of the Canon, but is certainly not the case with regard to the book in question. After S. Ambrose it is not used in the Latin Church, it would be hard to find traces of it in the Greek church after the tenth century.

At the same time it should be pointed out that the Church has out of respect for her Doctors who used the Book decided to print it as an appendix to the Vulgate 'ne prorsus interiret.'

## The Apocrypha.

SOME NOTES BY THE REV. CANON CHRISTOPHER WORDSWORTH, M.A.

When I was a young man at Cambridge, an old bookseller there, with whom I would sometimes converse, observed to me—"I remember twice hearing courses of sermons preached by Dr. Christopher Wordsworth, your father; and I thought it a queer thing that he preached the first set without taking any text<sup>(1)</sup> and the other discourses when he was Bishop of Lincoln, in 1871, he preached on the Apocrypha." These last were his two sermons "on the Maccabees and the Church."

(1) I suppose these were the Hulsean Lectures for 1847—"On the Canon of the Scriptures of the Old and New Testament, and on the Apocrypha." There are, however, texts prefixed to each discourse in the printed edition.

I remember my father saying, more than once, that it was a mistake to travel on the continent of Europe with a Bible which did not contain the Deutero-Canonical books, as such a volume would be considered to be unjustifiably mutilated. On the other hand he thought that the failure more clearly to distinguish what he preferred to call "the Ecclesiastical Books" from those contained in the Hebrew Canon (a defect in discrimination to which the Church of Rome is committed) had proved a hindrance to certain Jews who had otherwise been inclined to embrace the Gospel.

In my infancy, when my godmother in her last illness was bequeathing to me a Bible and Prayer Book, my father asked that the former might be supplemented by the addition of a small volume of the "Ecclesiastical Books," as a bound copy of the Scriptures including these books could not at the moment be procured.

Although we do not study the Canonical Books in our Bible one quarter enough, nor (some of us) one half so much as our fathers and mothers studied them, yet one who has read such writings as Dr. Salmon's Introduction to the two volumes of the Apocrypha in the "Speaker's Commentary," or two articles in the "Church Quarterly Review" of Jan. 1881 and Oct. 1888 (Nos. 22 and 53) can hardly fail to realize the spiritual and ecclesiastical value of the so-called Apocryphal Books. The Revised Version of the Apocrypha was made between 1881 and 1895 by three committees, called the London, Westminster, and Cambridge committees. Some of those who had undertaken to assist in 1879, Bishops Moberly, Charles Wordsworth of St. Andrews, and Lightfoot, found themselves when the committees met, unable to attend, through age or distance of place. But Archbishop Trench, Bishops Westcott and Perowne, Drs. Hort, Scrivener, Field, Vaughan, Stanley, Aldis Wright, Milligan, Moulton, Robertson Smith, and the secretary, Dr. Troutbeck, among others, and (indirectly) Dr. Roberts and Professor Bensley, were able to contribute to the work of revision. Such names as these in themselves demand a recognition of their labours from the biblical students of the present generation who ought not to neglect the work of such a band of able and devoted scholars.

When the famous Bishops St. Osmund and Richard Poore consolidated "The Use of the Illustrious Church of Sarum," they included in the Altar Service of the Latin Liturgy, as earlier authorities may have done, many passages from the books of Wisdom, Ecclesiasticus, Baruch, the Song of the Holy Children, and Susanna; also, from Bel and the Dragon, a portion for the Epistle for Tuesday in Passion-tide, and from II. Maccabees, a prophetic lection for Saturday in the Lenten Ember-week, besides epistles for the votive services *For Peace*, and for another occasion <sup>(1)</sup>: only the last-named being subsequently ruled out by the 16th century Reformers. <sup>(2)</sup>

Again, in the Divine Service of Salisbury choir offices collected in the Breviary it was provided that, "according to the institution of the Ancient Fathers," lessons should be read from Ecclesiasticus in July or August, and from Maccabees in September or October. <sup>(3)</sup>

There were also certain "Little Chapters" from Wisdom at the services of the lesser day hours in commemoration of a company of martyrs. <sup>(4)</sup> The use of the "Song of the Three Holy Children" was retained for our re-formed and translated Divine Office in the Church of England, when the Songs of Moses, Hannah, Hezekiah, and the rest were excluded at the amalgamation of our English services. That the "Prayer of Manasses" served as a canticle in the Early Church may be inferred from its place in the appendix to the Greek Psalter. <sup>(5)</sup>

That bright ornament of the Church of Salisbury, the judicious Sub-dean and Prebendary of Netheravon, Richard Hooker, in the famous Fifth Book of his "Ecclesiastical Polity," devoted the 12 sections of his xxth chapter to defending the reading of the Books of the Apocrypha, on the ground that they are "profitable";—the books of Judith, Tobit, Baruch, Wisdom and Ecclesiasticus in particular. (*Eccl. Pol.* V. xx. 11).

That there is 'dross' in some of the books to be avoided, is true enough. S. Jerome himself warned Laeta, the daughter-in-law of his friend Paula, of this. But we ought not upon that account to neglect the gold. Even this dross (or 'lутум') has its value for the reverent student, if it is only by way of contrast. And, to show that the gold is genuine metal, we need allege but one single proof, and one solitary verse. "Look at the generations of old, and see; did ever any trust in the Lord, and was confounded?"

(1) Years' Minds and Trentals, see *Missale Sarum*, col. 862<sup>o</sup> (8vo. 1888). (2) For an indication of passages from the Apocrypha appointed for use in the Sarum Missal, cf. *ibid.* p. 17 f. Index. (3) For a similar index to the lessons from the Apocrypha, antiently read at Mattins, &c., see *Breviarium ad usum Sarum*, iii. pp. iv., lvii., in *Acta Societatis* (8vo. 1886). (4) *Ibid.* ii. pp. 407—9. (5) See *Church Quarterly Review*, vol. xxvii. p. 144.

If these words, last quoted, had not been written in the 2nd chapter of Ecclesiasticus, and if the Books of the **Apocrypha** had not been included in the poor man's Bible in 1652, even in the days of the Commonwealth, there would have been no "Pilgrim's Progress" written; and, in the place of our having his "Grace abounding to the Chief of Sinners," John Bunyan's name might perhaps have been quite unknown to us, or we might have found it incidentally in a chapter appended to a later edition of the once popular though gloomy book "A Relation of the Fearful Estate of *Francis Spira*" who died of religious melancholy and desperation.

John Bunyan, however, lived to write of that verse which he had learnt by heart from the **Apocrypha**—"I bless God for that word, for it was of God to me. That word doth still, at times, shine before my face."—(*Grace Abounding*, §§ 62—65).

## The Marginal References to the **Apocrypha** in the Bible of 1611.

By THE REV. W. E. BOULTER, M.A.

The total number of references to the **Apocrypha** in the margins of the O.T. and N.T. as printed in 1611 is 113: 102 in the O.T., and 11 in the N.T. A further analysis is interesting. The translation was assigned to six companies of scholars, meeting at Westminster, Oxford, and Cambridge. At Westminster were translated (1) **Genesis**—II. Kings. (2) The Epistles. At Oxford:—(3) The Prophets. (4) The New Testament, except the Epistles. At Cambridge:—(5) I. Chronicles—Canticles. (6) The **Apocrypha**.

The 113 references are apportioned as follows:—(1) 92, (2) 5, (3) 10, (4) 6, (5) 0. It is evident that companies (3) and (4) sub-divided the work, as the references in their sections occur exclusively (3) in the major prophets, and (4) in the Gospels. It is most singular that at Cambridge, while one company was translating the **Apocrypha**, the other was ignoring it: and the more so as Proverbs and Ecclesiastes are precisely the books where one would have expected most references.

A detailed list of the references is appended:

<b>Genesis</b>	i. 20	to	IV. Esdras vi. 47	Exod. x. 23	to	Wisdom xviii. 1
	27		Wisdom ii. 23	xi. 3		Ecclus. xlvi. 1
	31		Ecclus. xxxix. 16	xii. 29		Wisdom xviii. 11
	ii. 11		xxiv. 29	xiv. 9		I. Macc. iv. 9
	18		xvii. 5	xv. 1		Wisdom x. 20
	iii. 6		xxv. 26	25		Ecclus. xxxviii. 5
	iv. 8		Wisdom x. 3	xvi. 14		Wisdom xvi. 20
	v. 2		ii. 23	xvii. 6		xi. 4
	24		Ecclus. xliv. 16	8		3
	vi. 9		17	xxii. 20		I. Macc. ii. 24
	vii. 21 & 23		Wisdom x. 4	xxiii. 15		Ecclus. xxxv. 4
	ix. 14		Ecclus. xlivi. 11, 12	xxviii. 11		Wisdom xviii. 24
	xi. 1		Wisdom x. 5	35		Ecclus. xlvi. 10
	31		Judith v. 7	Levit. ii. 3		vii. 31
	xix. 11		Wisdom xix. 16	viii. 12		xlv. 15
	16		x. 6	ix. 24		II. Macc. ii. 10, 11
	xxii. 16		Ecclus. xliv. 21	xi. 7		vi. 18
	18		22	xix. 13		Tobit iv. 14
	xxxvii. 28		Wisdom x. 13	17		Ecclus. xix. 13
	xli. 40		I. Macc. ii. 53	Num. xii. 3		xlv. 4
<b>Exod.</b>	vii. 22 and viii. 7		Wisdom xvii. 7	xvi. 1		21
	viii. 24 and x. 4		xvi. 9	xxi. 6		Wisdom xvi. 1, 5

Num. xxv. 7	to	I. Macc. ii. 45	I. Kings xvii. 1	to	xlviii. 3
12		54	xix. 17		8
xxxvi. 6		Tobit i. 9	II. Kings ii. 11		9
Deut. vii. 25		II. Macc. xii. 40	xiii. 21	I. Macc. ii. 58	
xiii. 19		Ecclus. vii. 31	xviii. 13	Ecclus. xlviii. 14	
xvi. 16		xxxv. 4	xix. 35	18	
xxiv. 15		Tobit iv. 14		Tobit i. 21	
xxviii. 15		Baruch i. 20		Ecclus. xlviii. 21	
53		ii. 3		I. Macc. vii. 41	
xxxii. 35		Ecclus. xxviii. 1		II. Macc. viii. 19	
39		Tobit xiii. 2		Ecclus. xlviii. 23	
xxxiv. 1		Wisdom xvi. 13	xx. 9	Wisdom ii. 6	
Josh. iii. 15		II. Macc. ii. 4	Isaiah xxii. 13	Ecclus. xxiii. 18	
x. 12		Ecclus. xxiv. 30	xxix. 15	Wisdom ix. 13	
xiv. 11		xlvi. 4	xl. 13	xiii. 11	
14		9	xliv. 12	xv. 7	
xxiv. 2		I. Macc. ii. 56	Jerem. xviii. 6	Baruch ii. 3	
Judg. vii. 3		Judith v. 6, 7	Ezek. v. 10	Ecclus. v. 8	
I. Sam. ii. 6		I. Macc. iii. 56	vii. 19	II. Macc. vi. 9	
xii. 3		Wisdom xvi. 13	Daniel viii. 25	Baruch i. 17	
xiv. 10 and xvii. 50		Tobit xiii. 2	ix. 5	15	
xviii. 7 and xxi. 11		Ecclus. xlvi. 19	S. Matt. vi. 7	Ecclus. vii. 14	
xxv. 1		I. Macc. iv. 30	xxiii. 37	II. Esdras i. 30	
II. Sam. ii. 4		Ecclus. xlvii. 6	xxvii. 43	Wisdom ii. 15, 16	
xiii. 13		xlvi. 13, 20	S. Luke vi. 31	Tobit iv. 15	
I. Kings iii. 13		I. Macc. ii. 57	xiv. 13	iv. 7	
iv. 21		Ecclus. xlvii. 11	S. John x. 22	I. Macc. iv. 59	
29		Wisdom vii. 11	Romans ix. 21	Wisdom xv. 7	
viii. 23		Ecclus. xlvii. 15	xi. 34	ix. 13	
xi. 1		14, 15, 16	II. Cor. ix. 7	Ecclus. xxxv. 9	
		II. Macc. ii. 8	Heb. i. 3	Wisdom vii. 26	
		Ecclus. xlvii. 19	xi. 35	II. Macc. vii. 7	

## The Apocrypha in English fiction.

BY THE REV. W. H. DAUBNEY, B.D.

Quotations from, or references to, the Books of the Apocrypha by English Novelists are, as might perhaps be expected, not very frequent. Even those who have a keen eye for such things may read a vast amount of fiction without lighting upon a single instance. Then, sometimes from a quarter by no means probable, an allusion to the Apocrypha will strike the eye. But, as novels are not usually provided with indices, the task of searching is certainly lengthy, and, some would say, laborious. Here are appended a few examples, to which by further reading, additions might no doubt be made.

John Bunyan, or his imitator, in the *Pilgrim's Progress*, part III, makes Piety quote Ecclus. xiii. 1; “‘He that toucheth pitch shall be defiled,’ says the wise man.”

Richard Steele, in a fictitious letter in the *Spectator*, no. 14, writes of the “opera of Susannah or Innocence Betrayed, which will be exhibited next week, with a pair of new elders.”

Lawrence Sterne in *Tristram Shandy* quotes Ecclus. xiv. 1, and xxxvii. 14 combined, in the curious sermon which he introduces into vol. II, chap. xvii. of that novel

Henry Fielding in *Amelia*, bk. IV. chap. v. says—"Truth, the most powerful of all things, is thy strongest friend." This looks like a reminiscence of I. Esd. iv. 35.

Sir Walter Scott in *Peveril of the Peak*, chap. vi. makes Sir Geoffrey speak of the Countess as "like Judith in the Holy Apocrypha, which I joy to hear once more read in churches"; and in *Count Robert of Paris*, chap. xiv., the Emperor Alexius speaks of "the worshippers of Bel in holy writ," and the expensiveness of his worship, no doubt with reference to Bel and the Dragon, verse 3.

Mrs. Sherwood, the once popular writer of stories for young people, often quotes in them texts from the Apocrypha, e.g. in *The Fairchild Family* (Lond. 1819, pp. 191, 252) Ecclus. ii. 10, and iii. 12—15 are referred to, the former as "a very pretty verse," and the latter as "a verse from the Bible I worked on my sampler at school."

W. M. Thackeray in *The Newcomes* has references to Susanna and the Elders in chaps. xix. and lvi.; and in chap. xxv., Clive says of Ethel's appearance, "She would do for Judith, wouldn't she?"

Charles Dickens in *Little Dorrit*, chap. xxi., represents Mrs. Merdle as likened by the Bishop to Judith.

Mrs. Henry Wood in *Orville College* (ed. 1899, p. 227) writes, with reference to Ecclus. ii., "the book [evidently meaning the Bible] opened itself at a part seemed —ay, that seemed to have been written expressly for him. By the time he had read on to the end of the chapter ..... peace and trust had come back to him."

Wilkie Collins in *The Moonstone* says "one of the wise ancients is reported (I forget on what occasion) as having recommended his fellow-creatures to 'look to the end.'" ("First Period," chap. xxiii.) The "wise ancient" is no doubt the Son of Sirach, in chap. vii. ver. 36 of whose book this advice is to be found.

C. M. Yonge's story *The Patriots of Palestine* is, as the second title styles it, *A Story of the Maccabees*. Miss Yonge in the preface remarks as to her readers "If they turn to the Apocryphal books of the Maccabees they will be grateful for the tale that has sent them."

George Eliot in *Middlemarch*, chap. xv., represents Lydgate as "deep in any sort of book he could lay his hands on; if it were Rasselas or Gulliver, so much the better, but Bailey's Dictionary would do, or the Bible with the Apocrypha in it."

## Judas Maccabæus.

BY THE REV. HENRY F. HENDERSON, M.A.

Judas Maccabæus was a born military leader, if ever there was one. Energetic, fearless, resourceful, patriotic, of kingly bearing and authority, he had in addition to all his other qualities an overflowing fund of gaiety and light-heartedness which served him in good stead at most times. His nature indeed was so bright and sunny that he had only to appear, at some moment of depression, at the head of his army in order to restore the spirits of his soldiers. Succeeding generations continued to recall the wonderful appearance and personality of the man—how he resembled a giant when he donned his armour and wielded the broad sword; how like to the roar of young lions rushing on their prey were the shouts of his soldiers as he led them forth to victory; the mysterious night marches so surprising and bewildering to the enemy; the blast of his dread horn, heard at incredible distances; above all they recounted how it was as captain of the Lord's host that he attained to heroic rank and reared for himself an imperishable name. "For he pursued the wicked and sought them out and burnt up those that vexed his people. . . . He grieved also many kings and made Jacob glad with his acts . . . so that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish. (I. Macc. iii. 5-9).

This last is a beautiful tribute to the character of a bold warrior. Judas if he could on occasion cut off the head of a traitor and hang it up for warning at the gates of Jerusalem, was full of magnanimity for a fallen foe, and was therefore a man as greatly loved as he was feared. It will go without saying that the personality of this great captain exercised a magnetic spell upon the minds of his followers. When they saw him fighting at the head of his regiment they believed that invisible powers aided him side by side with themselves. Certainly not since David's time had a soldier appeared who did so much on the battle-field, and did it with such poor fighting material.

Not only was Judas one of the great soldiers of the world, he was also a religious and a political reformer. In his days the heathen were entered into God's Sanctuary and had defiled it. The daily worship was neglected, in great part in abeyance. At an interval of rest from war Judas and his zealots arose and said: "Behold our

enemies are discomfited, let us go up to cleanse and repair the sanctuary." How it needed cleansing! The beautiful doors of the Temple had been ruthlessly destroyed by fire, the court of the Temple was a veritable wilderness of thorns and thistles. The date on which *the abomination of desolation* had been set up within the gates of the Lord's house, was December 25, 168 B.C. Wonderful to relate, precisely three years later, and on the very same day and month of the year, through the labours of Judas and his pious coadjutors, this reproach of the heathen was taken away, orderly worship was once more restored, and with songs, citherns, harps and cymbals the Temple was anew dedicated to the service and glory of Jehovah. An annual feast was instituted to commemorate the joyous event and was still observed in the time of our Lord. (S. John x. 22.)

Judas aimed also at political freedom. In this some of his followers like the Assideans, thought his policy a mistaken one. These persons were satisfied with having their religious rights and privileges restored to them. Civil emancipation they did not deem either a safe or a desirable object of contention. They apprehended the loss of spiritual fervour through their becoming entangled with political strifes. Judas and the majority of his party held stronger views and made political liberty their watchword. Had not God won for them spiritual freedom, they argued, and might it not be His will also to help them to civil freedom? Besides, how could they expect to maintain their sacred rights and liberties unless they were politically independent?

Judas had a brave warrior's death. Victorious over Nicanor near Bethhoron, the Syrians under Bacchides moved against him with a formidable army. Judas and his little following were encamped at Eleasa and, for the first time in their experience, and probably as the result of brooding gloomily over the fearful odds against them, a panic of alarm and cowardice seized his men. All save eight hundred deserted their great leader and even these counselled flight: "God forbid" said he "that I should do this thing and flee away from them: if our time become let us die manfully for our brethren; and let us not leave behind a stain upon our honour." The engagement lasted an entire day from morning till night. Many fell on both sides, among the rest Judas Maccabæus. When his brethren laid him in the ancestral tomb at Modein, all the nation lamented, saying "How is the valiant man fallen that delivered Israel."

## Bibliography.

**The Book of Wisdom.** By the Rev. W. J. Deane, M.A. (Clarendon Press, 12s. 6d.) This work contains the Greek text, the Latin Vulgate, and the Authorised English Version of the Book of Wisdom, with a good Introduction, a critical apparatus, and an excellent commentary. In the Prolegomena, the author points out the claims which the Book of Wisdom has on the attention of Christians, and gives a sketch of the progress of Greek philosophy, followed by a consideration of the influence of Jewish-Alexandrian philosophy on the theology of the N.T. The title, plan, contents, language and character, place and date of composition, and the authorship of the book are discussed; also its history and relation to the Canon, the authorities for the text, an account of the versions, and a list of commentaries, ancient and modern. With regard to the position and authority of the Book of Wisdom, Mr. Deane writes:—"Written anterior to Christianity, the book is entirely in accordance with the mind of the Spirit as expressed in the Canonical Scriptures: many coincidences of thought and expression, designed or undesigned, exist between it and the writings of the N.T.: it exhibits views and doctrines in advance of those found in the O.T.: it shows in a marked manner the effect of the union of Jewish and Greek ideas, and in many respects anticipates the dogmas and the language which Christianity introduced. . . . The absence of sufficient proof of canonicity, and not any internal marks of error or inferiority, is the chief ground for assigning to this work a lower place than the other writings of the O. T. Whether we consider its high tone, its moral and religious teaching, its devotional spirit, its polished diction, and its perfect accordance with the Word of God, or whether we regard it as supplementary to the O. T., as filling a gap in the intellectual and religious history of God's people, as bridging over a space which would otherwise be left unoccupied, it is worthy of all respect, and claims an honour and a reverence which, with perhaps the exception of Ecclesiasticus, no other book exterior to those universally acknowledged as Divine Scripture, can be said to possess." This is a long quotation, but it is reproduced in order to encourage members of the I.S.A. to devote time and thought to the Book of Wisdom, and to show that Mr. Deane's work is a sympathetic study and guide.

**The Original Hebrew of Ecclesiasticus xxxi. 12—31, and xxxvi. 22,—xxxvii. 26.** Edited, translated, and annotated by the Rev. G. Margoliouth, M.A. (Williams and Norgate, London, 2s. 6d). These fragments, acquired by the British Museum towards the end of 1898, exactly supply the missing portions in Schechter and Taylor's *Wisdom of Ben Sira*. Mr. Margoliouth subjects the text to a minute critical investigation, and comes to the conclusion that the textual evidence in favour of the Hebrew being the original must be regarded as very strong, although very many lines have come down to us in a terribly corrupt state. As only a limited number of copies of this important pamphlet have been printed, we would urge our readers to secure a copy ere it is out of print. The translation would be appreciated by those who know no Hebrew; and the critical notes on the relation of the Greek and Syriac versions to the Hebrew text, and the list of late or rare words and forms, including a few references to unusual constructions, are of great value to the student.

**The Book of Tobit.** A Chaldee text, etc., edited by A. Neubauer, M.A. (Clarendon Press, 6s.) The chief contents of this book are (1) a Chaldee text, which in a more complete form was in all probability the original from which the translation of the Vulgate was made, (2) a Hebrew text which is a translation from an earlier recension of the Chaldee text, (3) some of the Midrashic literature relating to Tobit, and Bel and the Dragon, (4) and English translations of the foregoing texts—translations which are full of interest. Dr. Neubauer is of opinion that the original composition of the Book of Tobit was Hebrew, and that it was written in the time of Hadrian to encourage the Jews to bury their dead, when such action was prohibited to them. Both these views have been criticised; but no student of the Book of Tobit is able to afford to be without this valuable book, even though he may not be able to agree with all the conclusions of the writer.

**The Five Books of Maccabees in English.** By H. Cotton, D.C.L. (Oxford University Press, 10s. 6d.) This book which was first published in 1832 was written by Archdeacon Cotton, of Cashel, who felt that the history of the period intervening between the days of Nehemiah and the birth of Jesus Christ was very insufficiently attended to by the greater part of the students of theology in his day. In his preface he wrote "As for the 3rd, 4th, and 5th Books of Maccabees, scarcely a student in a hundred has heard their names; and perhaps not one in a thousand may have read a line of their contents." And because he regarded the five Books of Maccabees as "an important supplement to the inspired records of Holy Writ, and a very instructive portion of Jewish history" he gathered them together in an English dress. The Introduction contains a history of each of the five books; and the English text is supplied with foot-notes. To-day, the first two Books of Maccabees are perhaps a little better known than they were seventy years ago, although the large issue of Bibles without the Apocrypha prevents them from becoming really popular. But the three other "Maccabean books" are almost as much neglected as they were in Archdeacon Cotton's time. Canon Churton included the first four of the Books in his *Uncanonical and Apocryphal Scriptures*, and Messrs. Bagster include the same four Books in each of their editions of the Apocrypha; but the fifth Book has been almost universally disregarded. Perhaps this notice of Archdeacon Cotton's work, which can still be obtained from the Oxford press, may help to revive an interest in the Five Books of Maccabees..

**The Church of England and the Maccabees.** Two sermons by Chr. Wordsworth, D.D. (Rivingtons, London, 1s.) These are two of the most inspiring sermons that have ever been preached on the Maccabean Martyrs. Though delivered thirty years ago they still command a sale, and though delivered before the University of Cambridge by one of the most learned Bishops of his day they are worded most simply. "The names of the Maccabees have almost passed into oblivion among ourselves; yet in earlier stages of the Christian Church their acts and sufferings were celebrated with devout veneration: their examples were commended to the imitation of the faithful by the eloquence of holy men: they are eulogised by the Holy Spirit Himself in Hebrews xi.: and a yearly Festival was instituted for their commemoration, and still holds its place in the Greek and Roman Calendar, and is called the 'Birthday of the Maccabees', because it commemorates their birth by death into the felicity and glory of everlasting life." These were some of Bishop Christopher Wordsworth's reasons for calling attention to the Maccabees, and they are reasons which cannot be put aside lightly.

**The History of the Jewish Church.** Vol. III. By A. P. Stanley, D.D. (John Murray, London, 6s). This well-known volume contains the history of the Jewish Church from the Exile to the Christian era, a period neglected, in the writer's opinion, on account of its multiplicity of insignificant details and of obscure names

outweighing and overshadowing the events and characters of enduring interest. Yet it is an important period—the *Propaedia Historica*, or the *Praeperatio Evangelica*—because “it points to the intermingling of the ideas of foreign nations, consciously or unconsciously, with Judaism, and to the epoch at which the great teachers of the Israelite race began to infuse into the main current of the world’s religion immortal truths which it has never since lost.” And some of the writings of the period, such as “the Evangelical Prophet, the Book of Daniel, and the two Books of Wisdom, are, in some respects, equal, or even superior, to the sacred books of the earlier epochs.” Ten of Dean Stanley’s lectures are contained in this volume, and their titles are:—The Exiles; the Fall of Babylon; the Return; Ezra and Nehemiah; Malachi (or the close of the Persian period); Socrates; Alexandria; Judas Maccabæus; the Asmonean Dynasty; and Herod the Great. In the chapter on “Alexandria,” the Apocrypha receives a full and sympathetic treatment. “These writings, if not deserving to be called ‘canonical,’ as by the Church of Rome, or ‘inspired,’ though not ‘canonical,’ Scriptures, as by the Church of England, are invaluable as keeping alive, not only the continuity of sacred literature, but the sense of the gradations of excellence even in sacred books; and thus serve as a perpetual protest against the uniform, rigorous, rigid, levelling theory, which has been the bane of all theology, and which has tended so greatly to obscure the true meaning and purpose even of the earlier Hebrew Scriptures.” But we must not quote more, although the book is full of passages begging to be quoted. And many of our readers, of course, possess Dean Stanley’s lectures. Those who do not, must count themselves unfortunate.

**Jewish Religious Life after the Exile.** By T. K. Cheyne, D.D. (G. P. Putman’s Sons, London and New York, 6s.) These six lectures were delivered in various educational centres in America, and they give students of the post-Exilic period “a synthesis of the best critical results at present attainable.” Canon Cheyne is a successful populariser and an interesting writer as well as an original investigator, and his readers will find that the post-Exilic period is not so barren and monotonous as is often supposed. The first lecture abounds in new facts concerning the religious life of the Jews previous to the arrival of Nehemiah. The third and sixth lectures show the noblest religious ideals and ideas of the early Judaism. The story of the Jewish reformation, as a keen criticism represents it, is to be found in the second lecture. The orthodox and sceptical varieties of what may, in a certain sense, be called Jewish philosophy, have their turn of consideration in the fourth and fifth lectures, and therein are discussed the Wisdom of Ben Sira and the Book of Enoch. In the first lecture, besides a new treatment of the most interesting sections of early Jewish theology, the author gives a sketch of the relation of Judaism to the other great religions which confronted it in the post-Exilic period. And, altogether, this book, written from an “advanced” critical point of view, compels gratitude as well as thought.

**The Story of the Apocrypha.** By the Rev. S. N. Sedgwick, M.A. (S.P.C.K. 2s.) These popular lectures on the books and times of the Apocrypha were delivered last year. They do not lay any claim to originality, except it be in the attempt to place the books of the Apocrypha in a historic setting. Otherwise they are little else than a compilation from the works of Stanley, Edersheim, and other well-known scholars. But Mr. Sedgwick condenses well, and we hope that these ‘lectures’ may have a very large circulation, as this is just the book for that countless host of clergy and laity who own that they know little concerning the Apocrypha and its period. And its modest price should be a strong point in its favour.

**Biblical Christianity.** By H. Lüdemann, D.D. Translated by M. A. Canney, M.A. (A. Owen & Co., 28, Regent Street, London, 2s. net). This little book deals with the problem of the attitude to be adopted by people of the twentieth century towards dogmatic Christianity. Chapter vii. emphasises the importance of the Apocrypha and Pseudepigrapha of the O. T. to the student of the N. T., and the author shows that these writings powerfully prepared the way for the earliest Christianity. They developed the belief in immortality, and this in the form of a belief in the resurrection of the body. The O. T. shows hardly any acquaintance with the ideas of immortality, and particularly with the belief in the resurrection. These ideas received their stamp in extra-Biblical literature. This fact is not generally known to Christian people; but it is only one of the “astonishing” points which Dr. Lüdemann makes in his thoughtful pamphlet.

**The Book of the Secrets of Enoch.** Translated from the Slavonic by W. R. Morfill, M.A., and edited by R. H. Charles, M.A. (Clarendon Press, 7s. 6d.) This is another fragmentary survival of the literature that once circulated under the name of Enoch—a book which, although lost sight of for about 1200 years, save in Russia, was

much read in Christian and heretical circles in the first three centuries of the Church, and has left more traces of its influence than many a well-known book of the same literature, and is undoubtedly of much greater importance in respect of exegesis. 'The Slavonic Enoch' in its present form was written, in the main, in Greek, somewhere about the beginning of the Christian era. Its author or final editor was an Hellenistic Jew, and the place of its composition was Egypt, probably Alexandria. The book occasionally exhibits striking parallelisms in diction and thought with the N. T., and some of the dark passages of the latter are all but inexplicable without its aid. Two long sections in Professor Charles' excellent Introduction are devoted, respectively, to the relation of 'the Secrets of Enoch' to Jewish and Christian Literature, and the value of the Book in elucidating contemporary and subsequent religious thought (e.g. the early Jewish and Christian doctrine of the seven heavens is set forth by the author of the Slavonic Enoch with a fulness and clearness not found elsewhere in literature). The Introduction is followed by a translation of the 'Secrets,' with helpful notes, and an appendix containing a fragment of the Melchizedekian literature.

**A Collation of the Athos Codex of the Shepherd of Hermas.** (Cambridge University Press 3s. 6d.) The Shepherd of Hermas, until recently, could only be read in a Latin version, the Greek original being unknown. But in the year 1880 Professor Lambros, of Athens, discovered the original MS. from which the Greek forger Simonides had made his unscrupulous transcript; and this book contains the discoverer's collation of the Codex with the text ascribed to the *apographon* of Simonides in the edition of Gebhardt and Harnack. The Dean of Westminster edits the work of Dr. Lambros, and contributes a preface and two appendices; the first appendix is on the forged Greek ending of the 'Shepherd'; the second is on the writer Hermas.

**The Shepherd of Hermas.** Vol. I. By the Rev. C. Taylor, D.D., LL.D. (S.P.C.K., 2s.) In the preface, Dr. Taylor says that "among Early Church classics the Shepherd of Hermas is distinct in species, being neither an epistle, nor a homily, nor a treatise, but a sort of 'allegory or religious romance.' Picturesque and pleasing in form, and credited with the inspiration which it seemed to claim, the work soon won for itself popularity and influence; for a time it was classed with the sacred writings read in churches; and part of it is still preserved in one of the chief manuscripts of the Bible in Greek." The Introduction contains a discussion of the authorship and date, the text and the versions, structure and contents, sources of the 'Shepherd,' and the doctrine of Hermas. Then follows a translation of the five visions and the twelve mandates; the ten similitudes being reserved, apparently, for the second volume. The S. P. C. K. is to be congratulated on the publication of its series of "Early Church Classics," and Dr. Taylor's contribution takes a very high place among them.

**The Doctrine of the Twelve Apostles.** By C. Bigg, D.D. (S. P. C. K., 1s.) There can no longer be any excuse for ignorance of the 'Didache'; and this edition of it is as useful as it is cheap. It contains an English translation, with notes, and a full Introduction. Dr. Bigg considers that the 'Teaching' has been "the spoiled child of criticism," and that it did not exist as a book before the fourth century.

**Coptic Apocryphal Gospels.** By Forbes Robinson, M.A. (Cambridge University Press, 9s. net.) The Gospel Apocrypha which we possess in other languages deal almost exclusively with the history of our Lord's Infancy and Passion, or with the lives of Mary and Joseph. We have practically nothing which relates to the period of the Ministry. Any fragments connected with that period have a peculiar interest, and three such fragments are collected in the present work. The first is an account of the miracle of turning water into wine; the other two describe the feeding of the multitude, the raising of Lazarus, and the fishing of the devil. The form in which these narratives have come down to us seems to be peculiar to Egypt. In almost every case the stories are used as the materials of sermons. They also throw light on the popular religion of Coptic Christians. Mr. Robinson gives us a translation of Sahidic fragments of the Life of the Virgin; Bohairic accounts of the Falling Asleep of Mary, and of the Death of Joseph, with Sahidic fragments; and various other Sahidic fragments. In some cases the Coptic text, with notes thereon, is also printed. The Introduction emphasises the importance of this Coptic literature, and also its resemblances to the Greek, Latin, Syriac, and Arabic versions of some of the Apocryphal Gospels; and a description of the manuscripts used and some good indices are appended.

**The Didascalia Apostolorum.** By Margaret D. Gibson (Cambridge University Press. In Syriac, 15s. net; In English, 4s. net.) The Didascalia is of great importance in ecclesiastical history. It is assigned to the

3rd century, and the first six books of the Apostolical Constitutions are an amplification of it made a century later. Coming forth clothed with the supposed authority of our Lord's Apostles, it was a potent instrument whereby the clergy, in the early centuries of our era, obtained for themselves, whether for good or evil, the unquestioning obedience of Christian people. Certainly most of the precepts and practices inculcated are excellent, and well worthy of our consideration. The most salient feature of the Didascalia is its exaltation of the authority of the Bishops; but it also contains much about Elders, Deacons, Deaconesses, and Widows: and its exhortations concerning Church-attendance, the observance of Holy Week, and other kindred subjects, are full of interest. Moreover it furnishes a solution of the difficulty in conciliating the Synoptists with S. John on the chronology of the week of the Passion, which ought not to be rejected without examination. Altogether, we should say that the Didascalia is considerably superior to many productions of its period, and is well worthy of study. And Mrs. Gibson's translation of the Syriac makes this possible to the ordinary reader.

**Apocrypha Sinaitica.** By Margaret D. Gibson (Cambridge University Press, 7s. 6d. net). This book contains the Syriac or Arabic texts, with translations, of the Anaphora Pilati, the Recognitions of Clement, the Martyrdom of Clement, the Preaching of Peter, the Martyrdom of James the son of Alphaeus, and the Preaching, and the Martyrdom, of Simon son of Cleophas. We extract some of Mrs. Gibson's conclusions on these writings. The apocryphal story contained in the Anaphora Pilati has an undoubted claim to antiquity, and we cannot but admire the author's truly Christian appreciation of the scope of Divine forgiveness which could soften even Pilate's heart and number him with the redeemed. The Recognitions of Clement cannot be later than the 4th century, and the story itself contains nothing that is absolutely impossible. The Martyrdom of Clement is interesting only to the student of folk-lore. The Preaching of Peter is a lively example of how mediæval monks managed to slake the universal human thirst for fiction. Probably such tales took a similar place within the cloistered fane to the modern religious novel in Puritan families: they were also quite as harmless and even more edifying. The short biographies of James the son of Alphaeus and of Simon the son of Cleophas are almost purely legendary. In all, Mrs. Gibson's book contains a valuable collection of a not very valuable batch of N. T. apocrypha.

**The Mythological Acts of the Apostles.** By Agnes S. Lewis (Cambridge University Press. In Arabic, 12s. 6d. net. In English, 6s. net.) These legends of the Apostles arose to satisfy a perfectly legitimate craving of the early Christians. They are translated from an Arabic MS. in the Coptic Convent of S. Mary Deipara in Egypt, and from MSS. in the Convent of S. Catherine on Mount Sinai, and in the Vatican Library. A passage from Mrs. Lewis' Introduction well sums up the character of the 'Apocryphal Acts':—“The adjective 'mythological' surely gives us a more correct idea. For the Apocrypha of the O.T. bear some sort of relation both to the Hebrew Canonical books and to historic fact, whereas in these legends the Apostles of Him who never wrought a miracle merely for effect are degraded to the level of heathen wizards for whom we are so frequently told that they were often mistaken. And there is a family likeness in the doings of them all. They are represented as adepts in the art of causing people to be suspended in the air, of making the earth swallow up their enemies, and of restoring the dead to life. Some of these ideas are borrowed from O.T. history, and some from the Gospels; but only one legend, the Preaching of Matthew, has the faintest touch of that convincing simplicity and congruity with the condition of actual human life which we find in the Lucan Acts of the Apostles.” But the subject, nevertheless, is a fascinating one; and the documents themselves are of importance for the history of dogmas and sects, for the history of the Canon, and for that of ritual and ecclesiastical use. Mrs. Lewis' book is a systematically arranged whole, and comprehends the Apostles and Evangelists, and of each it relates separately the Preaching and the Martyrdom.



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